

97-84037-22

Harman, Moses

Right to be born well

Chicago

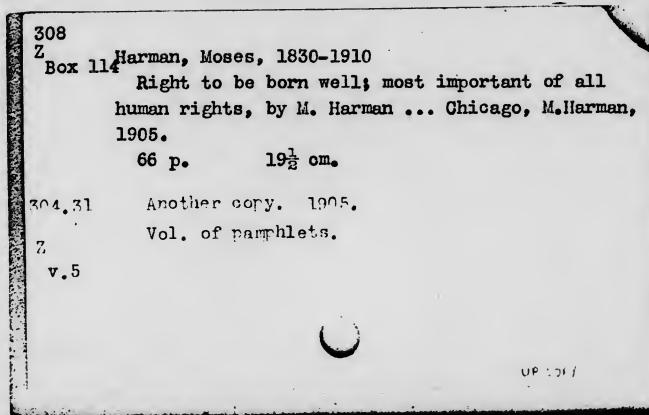
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INITIALS: FB

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RIGHT TO BE BORN WELL

Most Important of All Human Rights

By M. Harman.

We must begin in the Creatory if we would benefit the race, and woman must rescue herself and consciously assume all responsibility of maternity on behalf of the children.

—Gerald Massey.

Price 25c

Published by M. HARMAN
500 Fulton Street, Chicago
1905

Chap. 9

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Gift of
P. F. Russell
6-19-23

DEDICATORY.

To all who labor and wait, in hope and trust, for the Dawning of the Era of Universal Freedom—Freedom on ALL LINES of Thought and Action, and especially on lines most nearly related to the building of a Better Race of Human Beings, this unpretentious booklet is respectfully inscribed by the author, compiler and publisher.

M. HARMAN.
Chicago, U. S. A., July, 305—Brunonian Era; Mythical Era,
1905.

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INTRODUCTORY.

The chapters that follow are designed to be suggestive of thought, provocative of thought, rather than clearly demonstrative of any doctrine or theory. To treat sexologic problems with the candor, the straight-forwardness, the clearness, the singleness of purpose to arrive at truth, that is expected or demanded in all other investigations, is full of danger to him or to her who would avoid confinement in prison or confiscation of his or her money or goods.

This fact was painfully illustrated at the recent trial and conviction—June, 1905—of Dr. Alice B. Stockham, the aged, the honored, the universally respected and loved teacher, writer and publisher of books on Sexology. For more than thirty years Dr. Stockham has been lecturing and writing on this vitally important subject. Her books have had world-wide circulation. One of them—“Tokology, a Book for Every Woman,” has reached a circulation of more than half a million copies, and has been translated into more than one European language, and has been highly commended by leading writers and thinkers the world over, among whom may be mentioned Count Leo Tolstoy.

Among her smaller works is a type-written essay entitled “The Wedding Night,” not intended for general circulation but sent out as medical advice under sealed cover, to prospective brides and bridegrooms. It is well known to all physicians that the lack of knowledge in regard to physiology and hygiene of sex has wrecked the health and happiness of many thousands of women at the very threshold of married life. As a physician of large experience and observation Dr. Stockham decided that it was and is her duty to warn her younger

sisters against the dangers that beset the ignorant and inexperienced in matters that popular prejudice will not allow to be discussed through ordinary channels. The result was the booklet or leaflet called the "Wedding Night," sent only on application and when the author had reason to believe the purpose of the applicant to be a good, honest and honorable one.

This booklet or leaflet was not entrusted to the mail carriers but sent through the Express companies, in order to avoid the danger of prosecution under the postal "obscenity" laws enacted in defiance of the constitutional provision that prohibits the national congress from making any laws abridging the freedom of speech or of press. Notwithstanding this precaution a "postal inspector" named R. M. McAfee, known far and wide for his many exploits in this line, secured a copy of the "Wedding Night," and entered complaint against Dr. Stockham in the Federal court in Chicago, which complaint was followed by her arrest, trial and conviction for alleged violation of the aforesaid unconstitutional and, we may add, wholly irrational, arbitrary, invasive and despotic laws.

The penalty exacted, or inflicted, upon Dr. Stockham by the judge was a fine of two hundred and fifty dollars, with costs of prosecution.

At the same time and place, E. B. Beckwith, her business manager, was fined five hundred dollars and costs, for his connection with the circulation of this type-written booklet. These fines and costs, amounting to more than one thousand dollars in all, were promptly paid. How much was paid for legal counsel I do not know, but if these defendants paid the customary price for first class counsel the cost for this item alone was not less than five hundred dollars.

Another and more recent illustration of the fact that it is dangerous in this supposed land of freedom and of equal rights, to discuss questions relating to Sexology—including, of course, the right of children to be born well, and how

to practicalize that right—is the arraignment and trial of the writer of these lines in another Federal court room in this city, ending in his conviction and sentence to one year at hard labor in the Illinois penitentiary at Joliet.

And still other illustrations of the fact that discussion of sex is dangerous—a fact that shows more plainly than any mere words can show, the falsity of the boastful claim of Fourth of July orators that this is the freest and best government on earth—are seen in the arrest, confiscation and destruction of three editions of the journal called *LUCIFER THE LIGHT BEARER*, published at 500 Fulton street, Chicago. This arrest, confiscation and destruction was done without legal process, without any authority whatever except the arbitrary will of the postoffice officials, in Chicago and in Washington, D. C.—done without giving the publisher the shadow of an opportunity to defend his personal or property rights, or the rights of his patrons who had paid their money for the paper; destroyed not only without compensation but even the postage he had paid on part of these papers was not returned to him when such return was demanded.

Other illustrations of the worse than Russian methods adopted by the American Bureaucracy to suppress investigation along sexologic lines might be given did space permit. Enough is here given to show that there is now in the United States of America a veritable "Revival of Puritanism," a revival of the nature-hating cults, the reason-hating cults, of the Protestantism of two hundred years ago, and of the Roman Catholicism of the "dark ages" of human history. A revival of the era when books were burned by the "Holy Office," and their authors and readers imprisoned, fined, tortured and put to lingering deaths because of nonconformity with established creeds and customs; because of *blasphemy* against popular standards of godliness, of purity, of virtue.

As it was then, is there not now evidence of conspiracy on

the part of church and state authorities against the spread of knowledge? Is there not now a new "movement in favor of ignorance?" Now, as then, is there not a denial of the right of private judgment?

The battle for the right of private judgment in religion, in theology, was long, bitter and very costly, and is not yet completely won, after the lapse of many centuries. Must the battle for the right of private judgment in matters moralistic, in matters sexologic, be as bitter, as costly and as long continued as was the older conflict to secure religious freedom? Time alone will tell.

The denial of the right of private judgment in theologic writers was doubtless instigated chiefly by the lust of power; by the desire on the part of the ruling classes to perpetuate their rule over the masses by keeping them in ignorance. Is it not equally probable that the denial of the right of private judgment in matters moralistic, especially in matters sexologic, is prompted by the same lust of power on the part of the ruling classes, and by the fear that knowledge of sex would make the masses discontented with the slavery of their lot, and cause them to demand self-rule, self-law, self-ownership, self-control, in all things, and an equal share of the earth and of what it holds?

While taking a vacation on the Pacific coast during the closing months of 1903 and the opening months of 1904, a number of public talks were delivered on the subject of the "Right to Be Born Well," and how to practicalize that right. The opening chapters of this booklet give something of an outline of these talks.

M. HARMAN.

RIGHT TO BE BORN WELL

CHAPTER II.

PRENATAL ENDOWMENT VS. POSTNATAL TRAINING.

In San Francisco and in Los Angeles my public talks were the immediate cause of the formation of two radical clubs or associations for the free, candid, earnest and honest discussion of the fundamental problems of human existence. While my outing on the Pacific Coast was quite satisfactory in most particulars, this feature, this result of the trip was and is especially gratifying. At Woodmen's Hall, Los Angeles, April 3, before a small but very attentive and appreciative audience, a good proportion of which were women, I spoke on the subject of Prenatal Influence, as a factor in the formation of character. The following is the opening part of that address, with a few unimportant emendations:

Lowell says:

"We will speak out, we will be heard,
Though all earth's systems crack;
We will not bate a single word,
Nor take a letter back.

"Let liars fear; let cowards shrink;
Let traitors turn away.
Whatever we have dared to think,
That dare we also say."

"Society everywhere is in conspiracy against the manhood of every one of its members," says Emerson. "Society is a joint stock company in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-

reliance is its aversion. Whoso would be a *man* must be a non-conformist."

Again he says: "It demands something Godlike in him who has cast off the common motives of humanity and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may be in good earnest, doctrine, society, *law*, to himself; that a simple purpose may be to him strong as iron necessity to others. . . . We are afraid of truth, afraid of fortune, afraid of death, afraid of *each other*."

And again says the Sage of Concord: "The Heroic cannot be the Common, nor the common the heroic. . . . If you would serve your brother, because it is fit you should serve him, do not take back your words when you find that prudent people do not commend you. Be true to your *own act* and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. It was high counsel I once heard given to a young person. 'Always do what you are afraid to do.' A simple manly character need never make an apology."

In accord with and pertinent to these thoughts, these maxims of two of the most famous thinkers of the past generation I proceed to say:

The most important of all rights is the right to be born well, if born at all.

Life on the planet Earth is not such an unmixed good that it should be thrust upon a human being who does not ask for it unless indeed under the very best possible conditions, including among these conditions the very best possible endowment, the very best possible *capacity* for happiness and for bestowing happiness upon others.

That word *capacity* is suggestive—*very* suggestive. We have all heard the story of the "new rich woman" who asked the principal at the fashionable boarding school how her daughter was getting on and whether she lacked anything.

"Oh, fairly well," was the response. "She does not lack anything unless it be *capacity*,—and for that, of course, we cannot blame *her*."

"Certainly not," replied the mother, "but I blame *you* for not telling me sooner. Her father, thank heaven, is able to afford her a capacity, and it is *your fault* if the girl lacks a capacity."

Time was when women and men everywhere believed that capacity, talent, genius, are gifts from God; but now most people accept the doctrine that mental faculties as well as physical endowments are heritages from parents—gifts from a line of ancestry dating back thousands, perhaps millions of years, supplemented by maternal impressions during the fateful nine months of gestation, afterwards modified by the multiform factor called environment, training, education.

Whether heredity, including all that precedes birth, be more potent in the formation of character than post-natal influences is a question upon which thinkers are not agreed. Speaking for myself alone, while by no means ignoring the power of post-natal training, especially in the more *superficial* elements of character, I strongly incline to the opinion expressed by an old-time philosopher that nine-tenths of the education of every human being is received by him before the hour of birth; that is, that the training he gets through suggestions made upon the maternal mind during the period of embryonic growth tremendously outweighs all the work of teachers, and of environment generally, after he enters upon the stage of post-natal existence, or of independent life.

"Tis education forms the common mind;
Just as the twig is bent the tree's inclined.
But education ne'er supplied
What ruling Nature has denied."

The question arises just here:

When does Nature, as distinguished from environment—education—get in its work? Evidently the author of these famous

lines meant that Nature gets in its work before education—post-natal education—begins.

In accord with this view I would say that if the father wishes to help nature to give to his child the best possible "capacity" he must do his helping mainly before the period of birth—before the closing of the doors of Nature's "endowment house"—the creativey that every woman, every mother, enshrines in her own body—reverently be it said.

Need I ask pardon of this audience for plainness of speech? I think not. I agree with Emerson, already quoted, "A simple manly character need never make an apology." Truth may be blamed, but never shamed. To my thinking it is neither blasphemous, indelicate, obscene nor "vulgar" to speak reverently of Nature's processes, Nature's unfoldments. I assume that each of my hearers, no less than myself, is anxious to know all that can be known of these processes, to the intent that we may help Mother Nature to do her best work in creating a better race.

I would say, then, that if masculine man wishes to give to his prospective child the best possible endowment, the best possible "capacity," he must prepare himself for fatherhood by consciously building up and conserving his virile forces to their utmost limit before the fateful moment of conception—before the union of sperm cell with germ cell.

Then, during the nine months of pre-natal life—while the embryonic human being lies utterly dumb and helpless in the matrix, in its little crib beneath the mother heart—the father should see to it that the mother organism be shielded from all unwelcome intrusion—*his own included*—and that she be supplied with all needful and helpful materials and surroundings for her own comfort and for the healthful growth of the child.

The father should see to it that the expectant mother be protected as much as possible from sudden shocks that might disastrously affect the organism of the rapidly forming child—

shocks that might arrest its evolution from the beast to the human.

I assume that my hearers are not ignorant of the fact in physiologic science that the human embryo passes through many forms of lower animal life during the pre-natal nine months. Has it never occurred to each of you that the mothers of some people must have received a shock at the critical time when her child happened to be passing through that part of its evolution when it resembled a bird of prey—a hawk, an owl, an eagle—or a fox, a weasel, a wolf, a pig, a goat, a dog, a tiger or a monkey? and that the child could never entirely outgrow the characteristics, mental as well as physical, then dominant when the shock and consequent arrest was received?

But if the responsibility of father before and during the pre-natal life of the child be great, what must be that of the mother, since her relation to the embryo is so vastly more intimate and constant?

Should she not prepare herself, consciously and unremittingly prepare herself, body and mind, for this office, this transcendently most important of all the human functions or offices, that of creation and pre-natal training of a new human life?

Through all the years of maidenhood till the hour arrives in which she consciously assumes the duties, the responsibilities of motherhood should not one of her chief preparations be the care of her own health, physical and mental, her own nervous system, so that accidental shocks will not seriously affect the embryo during the various gradations of growth from plant life up to the human plane?

Then during all the months of pre-natal development, should she not guard—consciously and yet not *too anxiously* guard—her sacred trust? If fatherhood should guard the creativey, or the avenues thereto, from unwelcome or hurtful intrusion, how much more should the mother stand sentinel over this the citadel of her own life, as well as the life of her child!

The mother—and she alone—knows the kind of influences, the impressions, the magnetisms, the companionships, that are congenial, welcome and healthful, and what kinds are unwelcome or repulsive to herself and through her organism unwelcome and hurtful to the organism of the unborn child.

CHAPTER III.

WHAT WOMAN SHOULD DEMAND.

Should not every woman demand—not simply request—as a prime condition under which she will consent to relations with man which *may* result in motherhood, that she be supplied with a *home of her own*.

A home from which she cannot be evicted?

A home in which she will be not only "queen-consort," but the absolute ruler, at least so far as deciding who shall and who shall not be inmates of that home?

This for the very sufficient reason that *peace in the home* is an absolute essential to the right-building of the new and better race.

That war is now—as in all the past—so popular, and apparently so necessary to national life, is just what we might logically expect when we remember that in so large a proportion of the homes in which men are generated, gestated, born and reared, the mother, the creator and builder, must fight—in some way must *fight*—for her right to her person, her right to a private room or rooms, her right to congenial and helpful companionships and to such alone.

Does not the fact that so few women, of all who undertake the role of motherhood, are sufficiently individualized to demand and secure their rights in these regards, does not this fact tell the story why kings, czars, mikados and presidents find no difficulty in obtaining willing slaves to fight their battles of invasion and of conquest, while they themselves remain securely at home in their well-guarded and luxurious palaces?

Like mother, like son!

The stream cannot rise higher than its source.

If man needs a home of his own, a place to which he can retire for restful recuperation after the toils, the worries and vexations of the day, how much more necessary to woman is a home of her own, her very own, because her life is spent mainly in that home, but especially because, by nature's own division of labor, woman is made the creator, the builder and chief educator of the new race.

If for his own satisfaction and for the better recuperation of wasted energies man needs a home supplied with accessories such as oil paintings, pictures and statuary—models in bronze or marble of the "human form divine"—how much more does woman, in what is necessarily the more or less monotonous life of the home, need such accessories for her own comfort and sanity, but especially in order that she may have ever before her eyes models from which to fashion more symmetrical beautiful forms for her children than nature was able to give to herself, or to the incarnate human specimens with whom she is obliged to live.

The same argument would seem to apply to the outside environments of the home, as well as to its inside components. How is it possible for woman to do her best work in child-building when her home is surrounded with nothing more beautiful or inspiring than "piles and piles of bricks and mortar," as in the crowded city, or by endless stretches of monotonous plain, unrelieved by the sight of hill or forest or mountain, as in the grain-growing and beef-producing sections of the United States?

Is it strange that children generated, gestated, born and reared amid such physical environments of the home should be lacking in imagination, in aspiration, in originality, in individuality, in mental or moral independence?

But now we are confronted with the most difficult factor or element, perhaps, in the problem of how to be born well through free, independent, self-owning and self-reliant motherhood. If

woman must demand a home of her own, her very own, as a condition precedent to living with a man in the relation that may result in motherhood, of *whom* must she demand this home?

If she is herself the possessor, in her own right, by inheritance, by bequest, or by her own industry, of a competence sufficient to buy a home and to support herself and child or children during the years of their helplessness, then the problem needs no other solution. But how many women of all the twenty or more millions of women within the child-bearing age in the United States are so environed, so endowed?

"No freedom of any sort, and especially no sex freedom, is possible under economic dependence," say our Socialistic friends, and with this general statement I find myself in full accord.

The relative importance of sex freedom and economic freedom is a question that cannot be discussed in detail here without materially changing the plan of this booklet, yet I think it well to say, briefly, that while economic independence must be practicalized before woman, as a social factor, can come into her right as race-builder, *no substantial betterment* of our economic conditions will ever be realized until woman demands it; and she will not demand economic freedom until she is thoroughly convinced that it is absolutely necessary to her work of building a better race. *Desire* for change of system must precede effort to change.

CHAPTER IV.

POWER OF SUGGESTION.

Prof. E. L. Larkin of Lowe Observatory, near Los Angeles, Cal., after speaking of the power of "suggestion" as a curative agent, adds this very significant paragraph:

"But all benefits derived by suggestion, by those now living are as nothing to what may be done, and will be, in prenatal 'suggestion.' Here the possibilities of complete control of unborn generations, race improvement, physically and mentally, are so great as to be almost beyond belief. It is a subject so important that statesmen will be attracted by the appeals of suggestors that national laws will be enacted on the subject. By suggestion to mothers before the birth of their children, kept up for three generations, say a hundred years, the people can be cultivated to a standard of physical and intellectual perfection the like of which has not appeared in human history."

The only comment I care to make upon this utterance of Prof. Larkin is that, in my opinion, we have now too much legislation—too much paternalistic legislation, and that educational methods, in the line of "suggestion," without the interference of the paternal state, are much to be preferred.

Another popular writer, Garrett P. Serviss, commenting upon the late utterances of Francis Galton, the well known English sociologist, who recommends more definite, more scientific methods of instruction for the young in regard to improving the human race, has this to say:

"This is a thing that necessarily interests everybody. No one will deny that it is of far more importance to improve the human race, if it can be done, than to improve the breeds of horses, dogs, or other animals, on whose cultivation we expend a great deal of

thought and effort. Who that looks over the world as it is to-day and observes what the peoples are about—their mad struggles to get the advantage over one another, their demoniac efforts to slaughter their kind, their insane yielding to tendencies which debase them physically, intellectually, and morally—will conclude that man is already so fine an animal that he cannot be improved?

"The principal question is whether we should trust for improvement to the natural evolution of the race or should endeavor to assist and direct the evolutionary tendencies by our own efforts. Mr. Galton decidedly favors the latter view of the case. He thinks that we should by no means wait for the slow and gradual processes of nature to produce the ideal type of mankind, but should go to work and bring it forth ourselves. Apparently he doubts whether nature, left to herself, would ever make us as good as we might, or ought, to be."

Mr. Serviss, while evidently agreeing with Galton as to the need of a better plan of education for the young in regard to sex and reproduction, does not seem very hopeful that anything important will come from present agitation of the subject, adding:

"The chances are that Mr. Galton's science of human improvement will not arouse any great enthusiasm. Even if he should succeed in having it taught in the schools, it is likely that the young men and women, after mastering its principles and getting its statistics by heart, would continue to marry on the old, unscientific plan."

There is too much reason to think Mr. Serviss right in his pessimistic view. So long have people been taught that there is something supernatural about the creation of human beings and that the principle known as natural causation does not hold good in the matter of the endowment of children,—as in the case of other animals and plants; so long have we been told that it is "God" who sends children into the world and who gives to each its "capacity," its quota of "gifts," its "talents," etc., that the sense of responsibility to the oncoming generation is seldom

felt by the young when entering upon marital duties and it will doubtless be long before the old, the superstitious, ideas in regard to sex and reproduction can be supplanted by the newer and more scientific.

Some years ago, at a "Mothers' Meeting" in Kansas City, a paper was read, entitled "At What Age Shall We Teach Our Children the Sacred Uses of Sex." The following paragraphs give a fragmentary outline of what one thoughtful mother believes can be done in the home, toward starting the young mind right in the matter of sexual education:

"The generative, the creative processes are carried on through the brain and sexual organs. They represent the opposite poles of our being, mental and physical; they act and react upon each other. No abuse of one but impairs the usefulness of the other, and especially is this true of the abuse of the sexual nature—imbecility sometimes results from it. Mothers may begin their influence upon the character of the child as soon as it is conceived, and quite as much is felt upon the sexual as any part of its nature.

"She may go back even farther and begin her work of right generation in a preparation for motherhood. By magnetizing the tiny nest with sweet thoughts, by a love that reaches forward toward the little one she is about to invite to come and dwell with her, and by all the harmonious influences she can draw.

"If she puts her house in order for the entertainment of an angel, an angel and not a devil will come to dwell with her. We, as mothers, prepare the dwelling for the spirit we invoke. Will we lay the foundation in sexual passion? Will we build the superstructure of selfishness, antagonism and hate?

"We weave into the very fiber of the little body that which we habitually hold in thought, while this building process is going on, and we continue to build during the period of lactation as well as gestation. With our thoughts we are constructing an instrument through which the spirit of our child is to make itself known to us. If the key note is passion, what must we naturally expect?

"It is right here we must make our first impressions; right here we may stamp purity or passion. Let us begin with our-

selves. Let us not fashion in ignorance these instruments that human souls are to play upon. If not in tune the manifestations must necessarily be discordant.

"Let every prospective mother pause often to inquire what chords or discords she is arranging for the fortunate or unfortunate soul that is to find expression through her organism; for through mothers must the race be redeemed."

Yes! "Through mothers must the race be redeemed," if ever redeemed. Would that this paper read before the Kansas City "Mothers Meeting" could be printed in leaflet form and scattered by the million among the young of both sexes, but especially among young women, the prospective mothers of the next generation.

of the most popular writers of our time, is responsible for the following strongly worded vindication of sex-passion:

"I have heard more than one mother of several children make the awful confession that she had not the slightest understanding of love or passion as she heard those emotions described in books or by poets. She was fond of her husband, one wife said, but considered her maternal offices as a duty only, and that she believed such feelings were common to mothers.

"I trust she was mistaken. Children conceived and born under such conditions are, to my thinking, the illegitimate off-springs of Earth. No law of man—no words pronounced by church or court—can make such children legitimate or well born.

"There must be, at least on the mother's part, a strong love and an abiding affection, and a complete abandon of her heart and mind upon the altar of love to render motherhood a sacred and successful office.

"All the great souls of Earth were conceived and born of such a passion. The reason there are so few great souls is that there are so few great passions.

"Motherhood ought to be, but rarely is, proof of the perfect mating of two souls."

That is to say, in mating for motherhood, woman, the race-builder, should see to it that she does not join creative forces with a man she does not love with her whole heart and soul; love as her soul mate as well as her body mate—her physical body or simply animal mate.

I think Mrs. Wilcox eminently in the right when saying that "a strong love, an abiding affection" [soul love] is more necessary on the part of the mother than it is on the part of the father, when uniting for reproduction of the race, and for reasons that need not be elaborated here; hence the cruelty, the criminality of laws and their administrators that will not permit woman always to choose the man for whom her soul yearns, when desiring the union that may result in motherhood.

Conventional woman, as she undoubtedly is, Mrs. Wilcox deserves the lasting gratitude of all sex reformers for such brave

CHAPTER V.

PASSION A NEEDED FACTOR.

Knowing the writer of these words personally, I have good reason to think she does not regard sex passion as a bad thing in itself, any more than she would think the appetite for food a bad thing in itself considered. All physiologists, all hygienists, will agree that "hunger," a keen "appetite," is the first and most important condition or preparation for the proper and healthful digestion and assimilation of food, and therefore for the prolongation of life.

Precisely analogous to hunger for food is the hunger, the appetite, commonly called sexual passion. The first and perhaps the chief object, purpose or use, of the sex appetite is reproduction of the race, race-preservation, just as the first, the principal purpose or use of the appetite for food is the perpetuation of the life of the individual person or animal.

Thus it is seen that sexual passion is not in itself a bad thing; not an instinct, impulse or force to be fought against, overcome, conquered or weeded out, but rather to be cherished as one of our most necessary endowments, most valued possessions.

In order, however, that sex-passion should be preserved, maintained, in the integrity of its power and usefulness, it must be kept under the control of reason, just as the appetite for food should be kept under the control of reason. Excessive or untimely indulgence of either form of appetite is sure to be followed by weakness of the organs most nearly concerned, and through sympathy and interdependence other parts of the organism, animal and mental, must suffer.

Ella Wheeler Wilcox, author of "Poems of Passion" and one

utterances as those just quoted, and she can be forgiven for such lapses as that recently printed in the Chicago American when she seems to inculcate obedience to "law and church" in this sentence:

"Many a fallen woman can trace her inheritance to a father who believed he had the right to enjoy the 'privileges of his sex' irrespective of law and church."

That is to say, if a woman disregards civil and canon law and gives birth to a child in freedom, she is a "fallen woman," and can "trace her inheritance," her fall, to a father who also ignored civil and canon law in his sex relations. Such a man may have been the slave of sex-passion and he may not. He may have been one of the self-controlled men described in the opening quotations of this essay:

"It demands something God-like in him who has cast off the common motives of humanity and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may be in good earnest, doctrine, society, *law*, to himself; that a simple purpose may be to him strong as iron necessity to others."—Emerson.

If the daughter of such a man really "fell," when she became a law unto herself, a free mother, it was because she accepted the verdict of conventional society and was not strong enough to defy the Grundies, male and female. Otherwise she would have had reason to rejoice and be proud of her act, as having practicalized the advice of the Sage of Concord, when, in another place, he says:

"Be true to your own act and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. It was high counsel I once heard given to a young person: 'Always do what you are afraid to do.'"

Of course, this precept, "Always do what you are afraid to do," should, like all other ethical maxims, be interpreted ration-

ally, not literally. To put one's hand into boiling oil, simply because the instinct of self-preservation says "Don't," would be foolish, would be suicidal; whereas to violate an irrational law founded on ignorance or superstition, thereby breaking one of the chains of bondage—"bondage to fear"—would be an act of wisdom.

CHAPTER VI.

THE DOCTRINE OF AURAS.

One of the hopeful signs of the times is the frequency with which we hear and read protests against the enslavement of womanhood and motherhood, and also manhood and fatherhood, by statute laws and priest-made customs. I have already quoted in this essay a paragraph or two from Prof. Edgar L. Larkin, Director of Mt. Lowe Observatory, Echo Mountain, Calif., and now again am glad to avail myself of the aid of his powerful pen. In the August, '04, number of *Suggestion*, Chicago, Prof. Larkin has an article entitled "Human Auras and Psychic Possibilities," the concluding paragraphs of which read as follow:

"Greater, however, than psychic education will be the entirely new science—psychic sexology. History has not recorded more horrible laws relating to union of sexes than those now on the statute books of "civilized" nations. Vast hierarchies, literary Juggernauts, crush love, hope, happiness, life out of mated couples. Men and women are forced to live together after they find that their auras are as unlike in rates as A and G wires of a piano. In many cases this frightful discovery is made within a day or week after the fatal marriage. Gloom, dismay and discomfiture settle like a pall, and two lives are ruined. The world is being filled with unharmonious children that ought never to have been born; and wonder is expressed that crime is on the most rapid increase. A man and woman are pronounced husband and wife. Then this sentence is added: 'What God has joined, let no man part.' The repeating of these words is a 'great psychological crime' if their auras are inharmonic.

"Psychic schools should be substituted everywhere and state universities for the education of trained psychic teachers and examiners should be erected in every State in the Union. What horrors are awakened in the minds of a bride and groom when

they find that they are not mated! What worlds of suffering would be avoided if a reader of auras could inform them of their inharmonic natures before marriage, not after! What centuries of nameless crime has been heaped upon the generations of inharmonic children! They are criminally brought into the world and must pass lives of suffering with perverted minds and nervous systems. With psychic marriage laws the hideous divorce courts would close, and weeping children would no longer be led from their doors. Everything is coming the psychic way, and a movement of vast import has set in; men are studying that almost unknown entity, the human mind. In a few years we will treat ourselves as well as we now do potatoes, cows and horses. At present the people are in a hopeless tangle; unhappiness, sorrow and trouble fill the minds of multitudes of the married, while love, mercy and pity are strangers to millions of suffering children."

From these paragraphs it is seen that Prof. Larkin expects much from the reading of "Auras"—atmospheres given off from each individual person—by experts. That great advances have been made within the past few years in what is called Psychic Science I feel quite sure, and why psychology may not become very useful as an aid to settling the ever "previous question," that of the right adjustment of sex relations, to the end that children may be born well if born at all, and that parents may live happily in the conjugal relation, is a very practical question for us to ask.

While thanking Prof. Larkin most sincerely for his manly protests against the "hierarchies" and "literary [legal?] Juggernauts that crush love, hope, happiness, life, out of mated couples," I must nevertheless enter a mild "demurrrer" against the State Socialistic features of his educational scheme. Warned by past experience I think the less we have of state regulation of education and of the intimate personal relations of women and men, the better.

CHAPTER VII.

SUPERSTITIOUS VIEWS OF VIRTUE.

Of all the impediments that prevent the practicalization of the right to be born well the present popular standards of sexual virtue are perhaps the most effective, most mischievous, as well as hardest to remove.

Even the average freethinker, including Spiritualists, Atheists, Agnostics, Theosophists, etc.,—most of whom have shaken off the chains of bondage to theologic superstitions, such as “Fall of Man,” “Total Depravity,” “Blood Atonement,” “Election and Reprobation,” and the like—still are slaves to the superstition that “virtue,” “purity,” goodness, in the sex-relations of human beings depend upon authority, permission, granted by an officer of the “law,” civil or canon law or both.

A most pathetic instance of inability of the average freethinker to emancipate himself or herself from the yoke of sex superstition, marriage superstition, is seen in the subjoined letter, which is given in nearly the exact words of the writer, name, date, postoffice and all:

“Etna, Mont., Sept. 4, 1904. Editor Lucifer: A sample copy of your paper causes me a heartbeat of hope in the midst of deep sorrow.

“I believe you are on the track of the great evil that, gnawing at our nation's vitals, threatens its very life.

“I believe that the chief cause of the terrible increase of vice and of heartlessness rampant to-day, and expressed in the violent conflict 'twixt labor and capital, is that a 'stone' (*a lie!*) is given our children when they ask for the bread of truth.

“I believe that the whole of religion is encompassed by the circle bounding the social relations, and that the savior of mankind is, or may be, *civil law*.

“I believe that the silence maintained with regard to the sexual relation, in the early teaching of children, is an error so patent, as well as so fatal, that our civilization should blush to acknowledge its responsibility therefor.

“I believe that children should be taught that the most holy, most sacred things on earth, in heaven, in time or eternity, are their own bodies and their *word of honor*.

“I was taught morality on the orthodox foundation. When eighteen years of age my reason tore down this foundation. From the fount of enlightenment found in the writings of Thomas Paine and Robert Ingersoll I drank with the eagerness of one perishing with thirst.

“These two writers first taught me the folly of blindly believing the creed my blessed mother taught me; the creed which until that time had been my strong defense in the hour of temptation.

“At twenty, faith being gone, Reason led me fearless to the portals of death. I entered, and my happiness, my welfare, died when my virtue was wrecked.

“Today, at the age of four and forty, a widowed mother of a five-year-old girl, I am confronted with these questions:

“How shall I teach my child?

“What shall I teach my child?

“How shall I so train my only one, my more than life, my more than *soul*, that she shall be safe from the dangers that encompassed and ruined me?

“Send me your paper for a year. Send me your catalogues; send me words of wisdom, of hope, of encouragement, for I have but one ambition in life, namely, to answer wisely the queries with which I am confronted—the queries before which all other interests in life, in death, in earth, in heaven, in past, present and future, pale as does the moon when sunlight floods the vision—*how, what, when shall I teach my daughter?*

“Of one thing I am sure, am positive: *It is a greater shame to be unworthy the trust society places in me than it is to be guilty of adultery!*

“I mean this: *The shame, the disgrace*, lies not in the fact that adultery has been committed, the consequences of which act must be borne by the womb-man alone, but that the sacred trust reposed in the individual has been broken *by two*; therefore these

two are equally disgraced because they are *law-breakers*, and *not* because they have *cohabited*!

"I shall teach my child that *law* is her savior; that *honor* is the savior of the *law*, and hence—well, I am talking too much for a first letter.

"I hope to become a regular correspondent, an ardent supporter and worker for your frank and fearless little paper. I have much, oh, *very* much to tell your readers, not of theories, but of *life*—of living *facts*, of facts *lived*, that will cause them to see your paper as I see it to be—the daring, fearless, earnest, needed little bloodhound on the track of—the *devil*!"

"God speed it! God bless it, and God (in humanity) *save our children!*"

"Friends, help me! Write to me; join hands with me; together let us hunt for salvation on earth for—my baby girl. For *her* sake I ask it, not for God's sake. God can take care of him, her or itself. Our babies are ours to plead for, ours to work for.

"Your fellow student,
"HELEN PHILBRICK."

* * *

Paul said: "For I was alive without the law once; but when the commandment came, sin revived and I died." Does not this saying fittingly describe the mental condition of our correspondent, when she says, "reason led me fearless to the portals of death?"

If Helen Philbrick had been guided by reason in social conduct as she was in religious matters, would she not have seen that what church and "society" call "adultery" is not necessarily "sin" or degradation, but that, on the contrary, it might be the highest virtue?

Would she not have seen and known that no woman is "ruined" until she herself considers herself ruined?

Did our conscience-smitten friend ever hear of the saying, "To thine own self be true, and then it follows as the night the day, thou canst not be untrue to any man," nor to the aggregation called "society"—of which ogre she seems to live in perpetual terror?

Like thousands more who believe themselves freethinkers,

Helen Philbrick is emancipated only in part. The chains of social or sexual superstition still enthrall her. The inherited dogma that "law," civil law, can make an act good and virtuous that would, without its sanction, be impure and sinful, is even more irrational, even more enslaving, than is belief in the bankrupt atonement doctrine, taught and believed by all orthodox Christians—destroying the happiness of the devotee to that dogma in countless thousands of cases, and, worst of all, saddest of all, making it simply impossible that countless thousands of children that are born, can or will be born well.

In the September Arena (Boston), under the head, "First Cause of Divorce," by Winnifred Harper Cooley, occurs the following instance of the working of the orthodox standards of "virtue" in sex life:

"The writer once knew a 'happy, old-fashioned family.' The man was a prominent judge, 'of excellent habits.' They had eleven children, out of which seven died early, and one 'went to the bad.' The woman had married at fifteen. A year after her marriage she went to her father and begged him on his knees to receive her at home, promising to do the work of a servant. Shocked and severe, he sent her back to the husband she had promised to obey. After this she had eleven children by the man whom she dreaded and despised. People considered their home a typical happy household, and a separation would have caused a sensation and been regarded as a family disgrace; yet no one in that day would have considered it a social crime to propagate that family, nor would any considerable number of people have cared to openly confess compassion for the *woman's daily crucifixion*."

* * *

How many of my readers can recall to mind instances that would parallel this terrible impeachment of popular standards of sex morality. I once lived near a couple who had been married twenty years. Though not particularly bright in intellect they were above the average in that respect, and in their ability to make a good living and comfortable home. They lived happily

together so far as the outside world knew, but *no children were born alive*. Eleven miscarriages, or still-born children, told the story of non-adaptation, of failure of the most important purpose for which homes are founded, the bearing and rearing of children. As in the case quoted from the *Arena*, "a separation would have caused a sensation and been regarded as a family disgrace," to say nothing of the dishonor brought upon the institution whose talisman is: "Whom God hath joined, let no man put asunder."

I have more than once related the case of the Kansas couple (the male partner whereof was a prominent freethinker) of whose nine children seven were hopeless imbeciles, born with life enough to live many years a perpetual burden to themselves, their parents and friends. The other two children were far below mediocrity. In this case also "a separation would have caused a sensation and been regarded as a family disgrace," and thus this intellectual and highly respectable pair went on, year after year, committing the social and physiologic crime of propagating a family of imbeciles. The last time I met Major — he was on his way to visit two of his children, who at that time were inmates of an institution founded and kept up for the care of such unfortunates.

Thus does "society" build asylums, supported by compulsory taxation, to care for the failures, the congenital wrecks, stranded upon the shores of mortal life by its most cherished, most sacred "joss," the marital institution.

CHAPTER VIII.

HYPOCRISY, DECEPTION, INTRIGUE.

Is it any wonder that hypocrisy, deception, intrigue, falsehood are leading characteristics of modern society, when the dangers of mistake in making the matrimonial venture are so great, and when the consequences of mistake are so terrible, so far-reaching? In other words, is it strange that seeing the falsity, the falsehoods, the immorality, the criminality, inherent in the popular standards of virtue in the sex relation, thousands of people deliberately live a life of deception in order to outwit the guardians of this "joss," the popular marriage institution?

Take the following story as a sample of these deceptions in high life, clipped from Reed's *Isonomy* for September (San Antonio, Texas):

"In spite of the strenuous efforts made by the proprietors of the leading hotels throughout the country to prevent couples who are unmarried from obtaining accommodations of rooms in their hostelleries, their rule is broken every day, and by the very people, too, whose appearance is sufficiently prepossessing to indicate that they would not be guilty of such reprehensible practice.

"Yes, we are very careful whom we accommodate with rooms," said the senior proprietor of one of the largest hotels in Philadelphia the other day, "yet there is not a doubt but what we frequently have the wool pulled over our eyes. In fact," said he, "I know we do, although whenever we observe even the slightest grounds for a reasonable suspicion, it is our inevitable rule to inform such couples that we have nothing left, save the servants' quarters—and that usually settles it."

"To prove to you, however," he continued with a smile, "that even the most cautious may sometimes be deceived, I will relate to you an instance which occurred within this house just a few

days ago. It was early in one afternoon. A young man, accompanied by a young woman, entered the hotel, and while he was engaged in registering himself and wife, his companion took a seat in the elevator car. Both of them were well dressed and presented every mark and appearance of refinement. They were assigned to one of the choicest rooms, such being his request, and nothing further was seen of them for several hours. At length they came down the stairway and passed out into the street. Some time later, while the house clerk was away at supper, the young woman returned alone. Proceeding directly to the desk, she addressed one of the assistants then on duty, and requested the key to her room.

"What is your number, madam?" the assistant inquired.
"Why, really, I do not know, but it is on the second floor."

"Are you alone?" was the next inquiry.

"Oh, no," she responded promptly. "I am with my husband. He is out attending to some business."

"Well, that may be adjusted very readily," returned the clerk politely, opening the hotel register and referring to the day's arrivals, "what is your name?"

"W-w-w-why, I don't remember what name he registered," she thoughtlessly blurted out, her cheeks flushing vivid scarlet.

"Fortunately, I chanced to overhear the entire conversation, so, after calling a bellboy and directing him to show the woman to the parlor, I waited until her alleged husband returned and then quietly informed him that he would have to seek quarters elsewhere. I offered no explanation; indeed, he required none. He was "on" like a flash and, calling for his grip and hers, joined his so-called wife in the parlor, returned together down the elevator and passed out into the street."

* * *

Several explanations may be easily imagined for the conduct of this "prepossessing" couple. One or both may have been "married but not mated," and may have been seeking a temporary respite from uncongenial companionship in order that their lives might not be complete failures so far as enjoyment of the other sex is concerned.

Second, the woman may have been married, and either there was no prospect of offspring from association with her "liege

lord" and she was adopting this method of becoming a mother, as a matter of necessity; or her husband may have been agreeable to her personally, but utterly unsuited, through disease, tendency to insanity, or other cause, to become the father of her child; or the husband's personal habits may have been such that his touch was poison to her, and yet she did not have the courage to brave the scandal of an elopement which would give the husband legal ground for divorce. A hundred reasons may easily be imagined for this clandestine meeting, none of which would be in themselves wrong; the great wrong being the denial of freedom by the artificial sex code of organized respectable "society." In any case, however, the deception would probably have entailed an unfortunate heritage upon the child, had this clandestine meeting been productive of offspring—a heritage of hypocrisy, a tendency to intrigue, to underhanded methods in business, in all the relations of social life.

From the same paper I clip the following:

In that impressive melodrama, 'The Two Orphans,' which is being produced at intervals with all-star casts, there is an incident which seemingly makes a lie justifiable, and that it touches a popular chord is evinced by the applause which always greets the priest who points to heaven and informs the liar that her lie will be recorded to her credit there. It is a point which the theorists do not accept, but that doesn't matter.

A similar occasion presented itself recently in the practice of an old Philadelphia physician. He was sent for by a family he had never attended. He answered the summons and found a stern mother of the Puritan type and a beautiful daughter. He was informed that unusual conditions had given rise to suspicions in the mother's breast that her daughter had strayed from the path of rectitude. Indeed, she accused her of having sought medical aid to remedy the wrong, and she called in a strange doctor to decide the point.

The girl tearfully protested against such an examination. There was an air of refinement and delicacy about her that precluded the possibility of anything deliberately base, and when the

old physician took in the situation he insisted that he be left alone with the girl.

"The girl's tears came afresh and she confessed that her mother's suspicions were well founded and that if it were an error she had erred out of love, impulse and youthful passion, and that she expected soon to be a wife. He soothed her and when the mother returned he informed the latter that she had done her daughter a cruel injustice. Then the mother could not do enough to make amends. Only the other week the daily papers contained the notice of the marriage of the young girl. The truth in this case would have wrecked her life, probably, and certainly cost her the confidence of her mother. It is not hard to believe that she remembers that dear old doctor in her prayers."

Yes, but what of the effect of such deception, such lying, on the part of the young mother, upon the helpless embryo whose existence the daughter must conceal from every one except the old physician?

CHAPTER IX.

IMPORTANCE OF FREE AND RESPONSIBLE MOTHERHOOD.

In her reply to President Theodore Roosevelt's anathema against those who refuse or neglect to become parents of large families of children, Lady Florence Dixie, of Glen Stuart, Scotland, says, in part:

"Motherhood should not be forced either on the unwilling or the unfit, or by the unfit; and it does not follow that because men and women marry, they should commit the crime of bringing unhealthy offspring into the world. To produce a *diseased* child is an act of *cowardice* and therefore *immoral*, and the time shall come, when the production of diseased human beings shall be looked upon as a sin against society. The first consideration by man should be health. Parents have no right to bring diseased human beings into the world. Thousands of men and women who desire to live together and to marry, are nevertheless unfit to become parents. Thousands are unable to rear even of healthy offspring more than one, two or three children, and do justice to these children. It is *ridiculous*, therefore, to say *the least of it*, for President Roosevelt to anathematise such men and women as refuse to burden society and themselves with superfluous offspring. What should be a greater reproach to parents than an unhealthy child, and what greater disgrace can there be than to be parents of such? Yet the world is teeming with cripples and diseased children, whose existence is a reproach to humanity and a curse on society.

"Too long have these facts been ignored by mankind, throughout which license runs rampant. What greater crime is there than the horrible custom of child-marriage permitted in India by the great British Government? What more disgusting act than the reproduction of the *unfit* by the *unfit*? What cruelty more callous than to give life to a child, to which you can neither give health nor happiness after production? And what object

Is there in the creation of thousands of human beings merely to live, suffer and die, leaving behind them their legacy of disease and misery? It seems to me that men in Mr. Roosevelt's position, would do better were they to give this question earnest study before lending the weight of their influence to words so rash, impulsive and unstatesmanlike as those promulgated by the President in his letter to Mrs. Van Vorst. What should constitute the object of life? My answer is happiness. Can that be attained by women constantly in a condition of pregnancy? Can it be realized by diseased human beings? Can it be enjoyed by those who lack the means of making life one of comfort and enjoyment?"

Few, if any, writers of the present day have had better opportunities for observing the bad effects of bringing children into the world without first securing conditions that will make it reasonably sure that birth will be a blessing and not a curse to all concerned, than has the writer of the paragraphs just quoted. Another Englishwoman exceptionally well qualified to give advice and instruction upon the subject of parenthood is Agnes Benham, of Adelaide, South Australia. From her book, "Love's Way to Perfect Humanhood," lately issued from the press I take the privilege of quoting a few characteristic paragraphs:

"It cannot be too clearly or too strenuously pointed out that *mothers*, not necessarily wives, are reckoned in Nature's great cosmical scheme; and man, in *putting wifehood first*, has made the initial blunder of the ages, and one that more than anything else, has thwarted Nature's own plan for improvement, and hindered the rapid progress of the race. In all the vast domain of Nature we see no one entity, flower or animal, subsidiary to another to the extent of merging therein its own identity and yielding its right to individual expression for itself—nowhere, that is, outside of Man. . . . Among the whole animal creation, a woman is the only female who may be called upon to give life reluctantly to another when she has not life enough to maintain her own existence; and men are the only animals who weaken, burden and oppress, and so render *unequal* to themselves the mothers of the race.

"Scarcely a man in a million can say that he has honestly considered the great responsibility of parenthood; that he has looked upon the great work of procreation as a solemn thing demanding the utmost consecration of preparation and purpose. . . . Man respects not the springs of life, but corrupts them at their source.

"I have shown that Man, in all *artificial* marriages sets aside the principle of free sexual selection, prevailing in all the kingdoms of life below him; in which, as a rule, absolutely free choice is left to the *female* of the species. That in doing this he interferes, with what serious results we can only guess at, with the greatest principle of *Evolution* (sexual selection). Nor has he yet attempted, in any efficient way, to apply his reason, or the methods of scientific research, to grapple with the problem of how to have the best children born, even within the pale of legalized marriage. Yet, in applying himself to this most supreme question, he will learn how to attack and render nugatory all the evils that afflict the human race. For he will bar them at the very fountain head of Being.

"But, as in order to bar darkness we do not attempt the impossible task of chasing shadows—we simply bring forward Light, so in endeavoring to avoid evil we act with positive Love—Love that is directed, when we think of becoming parents, to securing in every possible way the chances for happiness of our children.

"A cruel wrong is perpetrated upon a woman when she becomes an unwilling mother. How far-reaching its consequences none can say, since it may blast the whole earthly life of the babe who is born under its awful shadow. Is it possible that a man can ever realize the dreadful feeling of despair that comes over a woman when she first knows that she is *enclieite* against her will! The emotions of a trapped and tortured animal must be nearest akin to those she feels. Nature's due instinct of cherishing and tenderly providing for the little life so bound up within her own is turned oftentimes to the deadliest hatred and she will shrink from no danger, not even from the risk of death to herself, to get rid of what she regards as an unwelcome burden.

"With regard to the after consequences, should the attempt at destroying the unborn be unsuccessful, they are likely to be

far more disastrous to the child than even to the mother herself. Dr. Hoibrook says: "Some of the most wayward persons I have known were born of mothers who tried unsuccessfully to destroy them before birth."

Quoting the words of Dr. Barrington Elliot, our author here introduces one of the most noteworthy as well as most terrible of all the historic cases of bad prenatal influence and their effects upon the unborn, that of Charles J. Guiteau:

"His father was a man of considerable intellect and integrity, though there was evidently an insane tendency in the family. The children were born quickly (in quick succession), his mother was weak, they were in poor circumstances, and she was forced to work harder than she would have done for want of means to get proper help. Before the birth of this particular child she had resorted to every possible means of procuring abortion but without success, and during the latter part of her pregnancy she had brain fever. When the child at last came into the world it was weak and puny, and for many months its life was one continued wail. Guiteau's whole life was full of contradictions. There was little controlling power in him, no common sense, and not a vestige of remorse or shame."

Commenting on this oft-quoted historic case the author of "Love's Way to Perfect Humanhood" adds:

"We can trace in this one instance somewhat of the working of cause and effect. But who can tell what adverse prenatal conditions may not have been at work ere such terrible moral outcasts as Deeming and Butler, and many others who may be classed in the same category, were ushered into this world? As well send a rotten ship to sea, laden with precious cargo, as launch forth a soul upon life's rough ocean so poorly provided for the voyage. Is it any wonder so many become not only moral wrecks themselves, but the source of infinite danger to others? In China, if a man commits a public crime, they have a peculiar custom of holding the schoolmaster responsible, and cut off his head for not having taught the man better. Perhaps we also, bye and bye, may look a little nearer home for the cause of social mischief than even the schoolmaster."

Apparently the writer means that the first schoolmaster for every child is the mother herself, and it may be added that the first school house is the creatory—the little crib that every mother carries beneath her heart, in which crib the child grows and receives impressions for the first nine months of its mortal life. This is the first and vastly the most important of all school houses, and in this house—over this school—there is practically but one teacher, the mother herself. That the mother organism, mental and physical, itself receives impressions from a vast number and variety of sources is a matter of secondary or incidental moment to the child, since no impression from the outside world can reach the embryonic pupil except through the mother organism.

The temptation to quote other paragraphs from "Love's Way to Perfect Humanhood," and also from the pamphlet entitled "President Roosevelt's Gospel of Doom," is very great but the selections just given must suffice.

CHAPTER X.

CONSEQUENCES OF TOO CLOSE LIVING TOGETHER.

Prominent among the causes of race-degeneracy; chief, perhaps, of all the barriers that now stand in the way and prevent racial improvement, is the *too close intimacy* of conjugal partners—perpetual occupancy of the same room or rooms; sleeping every night together in the same bed, eating at the same table with none but their two selves for company, except perhaps a child or children that are part and parcel of themselves.

"The ascent of life is the ascent of ideals." In order that a superior child may be born it would seem necessary that the father should be idealized by the expectant mother—in accord with the view of heredity, of prenatal potentialities now generally accepted—but how is it possible that her conjugal mate can long be the ideal, the hero of the woman who is compelled to live, year after year, in such intimate and familiar association with a man, as is required by the time-honored marital code?

The difficulty, the impossibility of preserving the illusion—the glamour that nature kindly throws over the loved one, in order to produce a new being that shall be an improvement upon both the parents, is well shown, and a sensible remedy suggested in an article by the editor of the "Boston Herald" of recent date, headed "Lovers for Life," which article though longer than I could wish, is here reproduced entire:

"In one of George Gissing's novels the hero declares that the only married couples who can live together happily are those who can afford to have two separate establishments under the same roof. He protests against the 'huddlement of male and female.'

"Happiness in marriage is said to be merely a matter of mu-

tual tact, but we are inclined to think it depends largely on the number of rooms for the display of domestic character and emotion. Continual, forced propinquity is a stirrer-up of strife; it is also the chief disillusionizer. The sight of the loved one in some menial employment or grotesque attitude distresses the young husband veneered with refinement, because to him homely domestic life is menial and grotesque. He would fain see his wife only on parade, robed becomingly, ready for reception, theater or discussion of Shakespeare and the musical glasses. Wooing her, he was charmed by her conversation; married, he thinks her a chatterer. He is surprised when a common acquaintance speaks of her as a clever woman: 'She has something to say.'

"'Too much,' is his suppressed rejoinder.

"The continual revelation of poor human nature with its infirmities kills romance. Men and women are reared, for the most part, in disagreement with nature, and they are slow to realize that, if a man is not a hero to his valet, neither is Eustacia, wedded, always a heroine to her Augustus. Undue propinquity brings in its train morning irritability, noonday restlessness, the boredom of long domestic evenings. The thoughts have all been interchanged. The solos and duets have all been sung. The husband regrets that he cannot meet his wife for the first time and experience a new emotion. The Gissingians believe all this.

"Now, if husband and wife were to live apart, in the city, but at a considerable distance from each other, there would be inevitable curiosity, not wholly unpleasant jealousy, compulsion of attraction—the fuel for flaming love. Think of Augustus, who has not seen his wife for a week, though it was in his power, writing to her: 'Dear Eustacia: May I dine with you next Tuesday? Don't disappoint me. I am counting the hours.' He rises early on Tuesday. His face at the office is as a benediction. He gives a cigar to the elevator boy. As the hour of dinner approaches he grows restless; no trolley car is fast enough for him; fearing a block, he hails a cab. Eustacia has ordered the favorite dishes of Augustus; she is attired for conquest; there is a reunion as of those long separated by an ocean.

"Such a wedded life would make for greater independence of soul. The man would be freer, more alert in business; the woman less weakly dependent, less selfish. If there were children, there would be no conflict of authority to open childish eyes, no harsh words to fall on too receptive ears. Man and wife

would be on good behavior, as in the ensnaring days of courtship. At the weekly dinner—perhaps fortnightly dinner would be more prudent—Augustus would be brilliant and devoted beyond the power of any rival, and Eustacia's look would be more passionately eloquent than the siren's song. If the man is a humorist, what joy in calling on his wife at an unseemly hour to set the neighbors agog; to take her to a restaurant and 'open wine' for her in the blaze of publicity; to alight with her from a carriage go to her apartment and leave at a late hour; to send her flowers as an amorous token; to persuade her to a little supper at his own rooms!

"But the Gissingians are not the inventors of their theory. The Spartan husband, according to Plutarch, was all the daytime and most of the night with his companions, 'unless he sometimes stole to see his wife, being afraid and ashamed ever to be seen by any of the house where she was. And hereunto his young wife did help for her part—to spy means and occasions how they might meet together and not be seen. This secret meeting in this sort did serve to good purposes. It continued also in both parties a still burning love, and a new desire of the one to the other, not as it were lukewarm, nor weary.'"

It will be noted that this plan to prevent the early death of love is advocated not because it will produce better children, but simply because it will bring greater happiness to the married couple themselves, but since marriage is supposed to be instituted and homes founded mainly for offspring, is it not clear that whatever increases the happiness, the welfare of the parents will also increase their chances of success as race-builders?

That the never-ending living together is one chief cause of the overproduction of the unfit—of the class of children that no one wants, and that should never be born, needs no argument to prove. I once asked the overseer of the poor in Topeka, Kansas, why it is that the poorer the parents the greater the number of children. His reply was substantially this:

"Too close living together. The rich have their separate beds and bed rooms; the poor must live and sleep in one or two rooms and cannot afford separate beds. The rich have other sources of

amusement, of enjoyment; the poor have only the gratification of their animal appetites and instincts. The temptation and the opportunity to indulge the sex appetite is always present; hence the overproduction of children."

That institutional marriage is no longer regarded by intelligent observers as the best safeguard of morality and the most effectual protection to helpless motherhood and childhood, is proved by such utterances as that of Judge Almy of Cambridge, Mass., as reported in the "Boston Post" of Jan. 24:

"Liquor and matrimony are the chief causes for all crimes," said Judge Almy of East Cambridge yesterday, before the Fathers' and Mothers' Club at the new Country club house.

"Nearly all the crimes in the world," he continued, "could be traced to either one of these two causes."

Whether Judge Almy had in view the depraving influence upon children unborn—through prenatal maternal impressions, fostered if not compelled by the artificial code, the anti-natural code of morality inherent in the popular ceremonial or sacramental marriage, is not quite clear, but that such was the fact is certainly not an improbable inference.

CHAPTER XI.

PRENATAL IMPRESSION—SOME INSTANCES.

Ten years ago, in the Boston Arena, Stinson Jarvis, author of the book, "The Ascent of Life," used this language:

"The ascent of life is the ascent of ideals. That this is true in regard to human beings, the whole history of man bears witness. The records prove that qualities idealized will inevitably become permanent in offspring." Elsewhere in the same article Mr. Jarvis says:

"The study of evolution, although vaguely bringing us to believe in the gradual ascent of all life, is, at the present day, practically at a standstill. In every direction science faces barriers and impassable chasms. We have not yet discovered how evolution involves." . . .

And again:

"If it can be proved that certain conditions of the parental mind, either at the time of conception or during the period of gestation, influence and alter the shape and disposition of the offspring, then we find ourselves in the presence of a fact which, when followed to its necessary issues, will be found to remove some barriers at which science has been halted. Darwin did not suggest a reason why a species in nature should in any way ascend in the scale of development. Haeckel and others have shown excellent proof of retrogression; but none have given a reason for progress. . . . But if, on the other hand, we can prove the above mentioned prenatal alterations upon offspring arising from parental mental conditions, then it is more than a presumption that the same alternative processes have been at work in all living creatures from the beginning."

Then, after giving a number of striking instances, well authenticated *facts*, to prove the truth of his theory, Mr. Jarvis adds:

"These facts, which in former years were sometimes dismissed unnoticed as 'old women's stories,' take a very different aspect when certified to by the most clever and careful men in three continents. . . . *There is no end* to the multiplication of proof, and when the potency and universal range of this power are realized, the development or ascent of animal forms becomes not only reasonably possible, but also to be expected."

Dr. Sydney Barrington Elliott, in the introduction to his book, "Edeology," a work published by the Arena Company in 1893, uses this language when speaking of the difficulties in the way of a rational presentation of the subject of human reproduction:

"It is a sad reflection upon our civilization that people should be left to live, propagate and bring up children in entire darkness of this, the most important of all subjects; while every trade, profession and occupation, and all other branches of physiology are taught, and have light thrown on them for the benefit of all." Proceeding, he adds:

"The subject is an extremely difficult one with which to deal, for it is hedged around by the prejudice which is born of ignorance, and few dare to surmount the barrier. Many allow a sort of mock modesty to step in and keep them from investigating this most important of all subjects. Could these, however, be persuaded to examine the subject with unbiased minds, and lay aside prejudice—for, as that illustrious writer, Lord Lytton, has well said, 'Vice has no friend like the prejudice that claims to be virtue'—they could not help deriving much benefit therefrom."

Summing the matter up, Dr. Elliott puts it thus:

"Expectant parents should know how to have well-born children or none at all; and, furthermore, these and all others, if they wish to live healthy, natural lives, must have at least some knowledge of the generative system."

Here are a few of the instances cited in the work, Edeology, to prove the tremendous power of prenatal influence in shaping bodily forms and also in forming mental traits.

"Mrs. A—— was a melancholy instance of strength of mind perverted to selfish ends. Ambitious of power and influence, she was unscrupulous in the means by which they were obtained. Owing to her plausibility and pertinacity, she once was elected to an office of trust in a benevolent society of which she was a member. This was a situation of great temptation to one whose selfish sentiments predominated, as the event proved; for at the expiration of a year she was dismissed under the imputation of having appropriated a portion of the funds of the society to her own use. During the year in which she held this office, Mrs. A—— gave birth to a daughter, whose first characteristic manifestations were a marked tendency to theft."

"The following well-known cases, which appeared in one family, will be found in detail in the New York Medical Record, 1891, Vol. XI, p. 42, and are reported by Dr. R. Osgood Mason, of New York, through Dr. M. K. Bowers, of Harrisburg, Pa. The parents of the children were pronounced brunettes; the grandparents all have dark complexions and dark hair, and the family, as far back as its history can be traced, is entirely free from freaks or abnormalities of any kind. The parents were well-educated and unusually intelligent people. The grandfather on the mother's side at present holds a prominent position in one of the offices of the state government. To these parents was born, as might naturally be expected, a dark complexioned child. Early in the second pregnancy of the mother, she was surprised and made nervous by the sudden and unexpected appearance of a large, beautiful Albino rat, sent to her from friends in Philadelphia, to which she afterward became much attached. Before her child was born, she predicted that it would be an albino.

"She was right; when it was born, it was seen to be a perfect albino, and a beautiful child. The mother became unusually fond of it, and wished that she might have another albino. When she next became pregnant, she again predicted that she would have a child similar to the last, and she did all in her power to make it so, keeping the face of her first albino child constantly before her. When the child was born, it was seen to be as perfect an albino as the first, but a girl—the first being a boy. It might be well to add here that the rat died before the first child was born.

"She again became pregnant, but this time hoped she would have a dark-complexioned child. She was surrounded, though,

by the same influences, and the same models were before her. She feared disappointment, and she experienced it. The third child was as perfect an albino as the first. Upon the occurrence of her next pregnancy she was thoroughly aroused, and was extremely anxious to have a dark-complexioned child. She at once sent her albino children away to her mother's house, to remain during her pregnancy.

"Her one constant song and desire was for the dark-haired baby. She talked of it constantly—she even talked of it in her sleep. She felt that she would not be disappointed, and she was not. A perfect dark-haired child was born.

"Dr. Bowers further states that the whole family are remarkably healthy, and the albinos are much better specimens of that type than any found in museums or circus shows. The hair is snow-white and remarkably fine and soft, the eyebrows and lashes are the same. The eyes and complexion are of perfect albino type."

Two more instances only can be cited at this place, of the many collected by the author of *Edeology*:

"A mother at an early stage in pregnancy had her attention drawn to a beautiful figure of a child in wax, exhibited in a shop window in one of our cities. It had a lovely face, indicative of an amiable character, and it greatly pleased the lady's fancy. She frequently visited the spot in order to feast her eyes upon its pleasing features, and brought the energies of her soul to bear in an endeavor to transfer them to the unfolding germ within. When her child (a daughter) was born, its features were an almost exact copy of those of the beautiful figure, markedly different from the features of any other of the family. There are five other children, none of whom are remarkable for beauty."

"Some time since we met with a youth who had finely moulded limbs and a symmetrical form throughout. His mother has a large, lean, attenuated frame that does not offer so much as a single suggestion of the beautiful. The boy is doubtless indebted for his fine form to the presence of a beautiful French lithograph in his mother's sleeping apartment, and which presented for her contemplation the faultless form of a naked child."

Among the conclusions of this painstaking writer are these:

"The impression may be prolonged or instantaneous although prolonged impressions and those constantly repeated are productive of correspondingly greater results."

"That the mother has an influence over the mental characteristics of the child is undoubtedly true. The reason that instances are not more glaringly frequent is obvious. The bodily defect is apparent at the birth of the child; the mental defects, peculiarity, or whatever it may be, is obvious only at a later period, and by that time the various causes of mental distress, of mental work or of the mental states, whatever they have been during the gestation of that child, have probably been forgotten; so that while it may be said there are few, none at all, perhaps, who are not more or less affected by pre-natal influence, there are necessarily few whose peculiarities, tendencies and idiosyncrasies can be accounted for."

See appendix.

CHAPTER XII.

LEGITIMACY AND ILLEGITIMACY.

In the Chicago "Evening American" of June 1, under the head, "How a Child May Be Well Born, Even Though the Law Denies It a Name," Ella Wheeler Wilcox has this to say:

"The generally accepted idea of a legitimate child is one born in wedlock. According to the usage of words, it *does* suffice to legitimize a child when a marriage ceremony has taken place between the father and mother.

"But in the *higher court of Nature* something more is required. That something is *love* between the parents, especially love in the mother's heart for the father of her child.

"That is the only excuse for conception.

"The mother who carries through the long prenatal months a child of a man she does not love, and whose caresses are hateful to her, *sins against the Holy Ghost*, and bears an illegitimate child, no matter if all the clergymen and priests and all the law-makers of the land have pronounced them husband and wife.

"Abnormal, diseased, idiotic, insane and half-developed children are frequently found born in wedlock; *they are rarely found born out of wedlock*.

"This is explainable through the fact that women frequently marry for other causes than love. Ambition, indolence and avarice lead more brides to the altar in modern society than *love*. They are not actuated by the wifely or the maternal impulses.

"They are not even stirred by nature's sex impulse—that impulse which brings so few imperfect animals, insects, birds and plants into existence.

"They simply endure wifehood and motherhood as the price they pay for the pride and privilege of occupying the social and financial position coveted.

"The children of such women are legally legitimate—morally illegitimate.

"The child of the woman who forgot self protection and self-

respect in her mad love for some man and abandoned herself to him is legally illegitimate, but in nature's court is legitimized by the divine seal of love.

"Nevertheless, until the human race reaches a higher state of development, the law cannot place its children so born on the same footing with those born in wedlock without jeopardizing the interests of society.

"Unless society could know that no woman would fall from her high estate of chastity, save through an overwhelming love, it would be disastrous to the good and loving wives and willing mothers to place no legal barrier between the children born in and out of wedlock.

"Such a precedent would invite lawlessness and encourage license.

"The child born out of wedlock must suffer the ban of the law, but it is often repaid by a dower of qualities which render it physically, mentally and morally a superior type of humanity.

"The child of married parents, however loveless the union, must be allowed the sanction of society and the courts, but it suffers through a long life with an incomplete and unfortunate inheritance, because its conception violated God's primal law.

"And so, after all, the balance of *eternal justice* is maintained in this as in many other matters which on the surface seem unfair and unjust to the casual observer."

While thoroughly in accord with most that Ella Wheeler Wilcox says on the subject of love and parentage, I would like to ask how "the balance of eternal justice is maintained" when the child of love suffers under the ban of social ostracism and the child of indifference or of hate, born in wedlock, suffers because of physical, mental and moral inferiority.

I would like, also, to ask what is meant by "society" in the paragraph wherein Ella says that to put the children of legal marriage on the same footing with those born out of wedlock, but "with the divine seal of love," would "jeopardize the interests of society."

If she means that it would jeopardize the interests of the *ruling classes*, those who live by robbing others, then she is quite

right. Freedom in love—freedom of motherhood regardless of the legal license to love and to give birth to welcome children, would soon result in a race so well born that the governing classes would find themselves out of a job, and would have to go to work and earn their living at some really useful occupation.

But just wherein the non-ruining masses, the ruled and robbed masses, would be injured by absolute freedom—intelligently guided freedom—in the love relation, it would certainly be very difficult for Ella Wheeler Wilcox, or any one else, to show.

Likewise, I think it would be very difficult to show wherein "good and loving wives and willing mothers" would be injured if "the legal barrier between children born in and out of wedlock" were broken down.

Here is what a noted Swedish author, Ellen Key, has to say on the subject of "illegitimate" children:

Berlin, April 29.—Ellen Key, a Swedish authoress, has just closed a remarkable month's campaign in Berlin and other leading German cities in advocacy of her "Newer Ethics," or matrimonial reform. She has been talked about, written about, and gossiped about more than any other woman in years. Her photographs have sprung up magically in the magazines, illustrated papers, and shop windows, and postcard likenesses of her are hawked about the streets as if she were a royal personage.

Miss Key is 55 years old. Her "Newer Ethics," as far as they concern the married state, are founded upon two main ideas. She advocates, first of all, easier divorce for men and women who, after vowing to love, cherish, and obey, find that they drew a blank in the matrimonial lottery. She would make it not only possible, but absolutely legal, for married couples to divorce themselves by mere mutual agreement or by desire of either husband or wife.

She considers it criminal for human law to compel people to live together as man and wife who do not in their hearts cherish the fullest affection and trust for each other. "Facilitate divorce" is her remedy for much of the world's marital unhappiness.

It was the second basic ideal of her theories that proved a

genuine sensation in Berlin and throughout Germany, where the proportion of illegitimate births is so high. Miss Key says no child should be called "illegitimate." She says that if a man and woman care for their child it is a legitimate child and should not be compelled to go through life with a stigma. She pleaded eloquently that in the eyes of God "the children of love," the offspring of unmarried men and women, are not illegitimate and that the world has no right to call them such.

And here is what an exchange says about marital relations in Peru, and the result of freedom in love in the city of Yquitos:

"Yquitos, Peru, is the city where women marry on time only. They do so in other towns, but here it is the universal practice. Among the 15,000 people in Yquitos is only one regularly married couple, the German vice-consul and his wife. Yet folks live in peace in happiness, year in, year out, the city's newspapers contain not a line of scandal, lawyers are busy with property disputes only, and the police blotters record few crimes or offenses of violence. There are no shootings, poison mysteries, stabbing affrays, no parents crying for runaway daughters, no young men with love escapades to their credit or discredit.

"Sunny-faced children are everywhere about the houses, streets and public squares. They attend school regularly and enjoy the benefits of religious instruction. Of their mother and father they speak with love and respect, and, though never punished, the youngsters seem to compare favorably with the youth of our great American cities."—Louisville Courier Journal.

Similar testimony to the advantages resulting from freedom of motherhood comes to us from many sources. Among these testimonials is a little pamphlet sent us from New Zealand concerning which our correspondent says:

"I have got my friend the Danish missionary at Potacamund, India, to write a pamphlet about the Todas (a copy of which I enclose), which I think will be useful in the propaganda for securing the freedom of women. I think the marked paragraphs will be useful as showing that women can advantageously be allowed a degree of freedom altogether undreamed of in any civ-

ilized nation. I assure you that if you had lived in India, within a mile or two of these people, as I have, you would appreciate the contrast between the frank, happy, and self-respecting countenances of the Toda women, and the crushed, hunted appearance of the women-folk among the three hundred million monandrous Hindoos of the Plains. I understand that among the Nairs, whom I unfortunately could not visit, the women have an even greater amount of freedom (though it is—alas!—being crushed out by the pressure of the surrounding civilization) than among the Todas, and are even more happy and self-respecting."

F. W. FRANKLAND, Foxton, N. Z."

CHAPTER XIII.

PAINLESS CHILDBIRTH.

As a fitting close to these fragmentary chapters on the Right to be Born Well the following selections are made from Dr. Alice B. Stockham's "Tokology—a Book for Every Woman," a work that has received the endorsement of hundreds of leading thinkers and writers throughout the world. This book should be in the home of every mother, and should be carefully read by every woman, and every man also, who desires to see an end to the crimes, the wars, the poverty and degeneracy so prevalent in all countries called civilized:

Pain in childbirth is not natural.

It is an abnormal condition, caused by an unnatural manner of living.

Lower animals, in their free, natural condition, do not suffer in bringing forth young.

The women of many foreign nations have no pain in childbirth.

Pain in pregnancy and childbirth is unnatural and can be prevented and entirely avoided by all who are not too greatly diseased or deformed, and even in cases of disease or deformity the pain and danger may be greatly lessened.

The majority of women will have very little suffering in pregnancy and childbirth if they will observe the following rules: Food and drink should be chosen that lack in bone-forming material.

The fruit and rice diet prevents the diseases of pregnancy and the sufferings of parturition.

Feast on fruits and outdoor air, should be the pregnant woman's motto, and it is a most excellent rule for every one, at all times.

Rice contains no bone-forming material. Rice and fruits should be the main articles of food during pregnancy.

RIGHT TO BE BORN WELL.

Lemons, oranges, apples, pears, peaches and plums are the best of fruits.

Garden vegetables, excepting beans, can be used freely. Potatoes, corn, milk, butter and sugar can be eaten in moderate quantities.

Wheat bread and eggs can be partaken of *very sparingly*.

Lean meat is the very worst food that a pregnant woman can eat. It contains a large percentage of bone-forming material.

Beans come next and should never be eaten at this time. Also oatmeal, barley and rye should be entirely excluded from the diet.

If pregnancy is several months advanced before the fruit and rice diet is begun, the juice of at least one lemon should be taken daily. Two or three would be better.

The object of this is to dissolve, as much as possible, the bony material which has already been built up in the child.

Do not fear that the fruit and rice diet will have a detrimental effect on the child. On the contrary, the effect of this diet is very beneficial to the child. Children thus treated are more graceful, athletic and strong, as they grow up, than are those whose bones are harder.

The dress of every person at all times should be supported by the shoulders and perfect looseness, lightness and freedom be secured.

It is very essential that the pregnant woman have this hygienic dress.

The "union" undersuit should be worn and the "princess" underskirt and dress. (A princess garment is a union of skirt and waist.) Let no article of dress in the least interfere with perfect respiration, digestion and circulation. To accomplish this, one must do away with all bands, bones and unsupported petticoats. It is better to sew the underskirt to the waist instead of using buttons. The waist may be made sleeveless and open at the back, if you choose, with one button at the top and another at the waist line, and with or without darts. The under-arm seams are sufficient.

Comfortable shoes should be worn, with broad soles and low heels. A garter made of wide tape or ribbon, put twice round the leg just below the knee and tied as loosely as possible, is much more healthful than the patent stocking supporters. No corset of any kind should be worn, either loose or tight.

Full and deep breathing is necessary. Oxygen is a food. Never uplift the shoulders and chest in breathing, but expand the ribs, chest and abdomen. Live much out of doors and keep the house full of outdoor air both night and day. You must have oxygen, both for yourself and child. Open the windows and doors wide and give a cordial welcome to outdoor air.

The corset is an instrument of torture, bringing misery to millions, both born and unborn.

Face a draft and it will not harm you.

Bad air is more to be feared than burglars.

Frequent bathing is very beneficial to the pregnant woman. The sponge or towel bath, taken with a little good vinegar in the water, is very refreshing. The sitz bath is one of the most desirable baths, during gestation. Tepid water should be used, unless for the relief of pain or inflammation, when hot water should be used.

For the relief of pain in any part of the body the hot water bottle is the best little doctor known.

The pregnant woman should have an abundance of congenial and moderate exercise. General housework is desirable, if washing, scrubbing and heavy lifting are avoided.

Light gardening is good, also free, easy walking in common sense shoes and common sense garments.

Exercise should not be carried to actual fatigue. Excessive toil robs the child of vitality and is often the cause of nervous, puny children. It also robs the woman of needed vitality, and if a woman toil beyond her strength during pregnancy, she will not return to her normal form as nicely as she otherwise would.

Excessive gaieties of fashionable life are as bad as overwork. They deprive both mother and child of vitality, but an idle, dependent life is not desirable and must be avoided. Keep the mind occupied with some pleasant employment and as free as possible from anxieties.

Rest as frequently as the need of it is felt. Lie down and relax every voluntary muscle and nerve in the body. This is perfect rest.

As mentioned in the Introductory chapter, the writer of the book from which these paragraphs are taken, was prosecuted, tried and convicted in the Federal Court in Chicago for giving instruction to women in regard to taking care of themselves in

the marital relation and how to guard the interests of the child or children that may result from the marital relation.

That is to say, the work of Dr. Alice B. Stockham is directly in the line of securing to the unborn the right to be *born well*, if born at all, and because of this work she is reckoned a criminal and punished as such, by those who now interpret the laws and administer the government of the United States of America.

CONCLUSION.

What say the intelligent mothers, the actual and the prospective mothers, the self-respecting mothers of America and of the world, to such rulings? To such laws and their administration, as those under which Dr. Stockham and others have suffered and now suffer?

Will you tamely submit, and thus help to keep yourselves and your children in bondage to the ruling classes?

Will you help to make perpetual the reign of ignorance, of vice, of crime, of poverty and of misery?

Or will you do what you can, by tongue and pen, and by your personal influence, to secure the *REPEAL* of the laws under which such abuses of power are perpetrated and perpetuated?

Will you assert your right to Self-Ownership?

Will you join with Dr. Stockham, and with the writers and workers who sustain *Lucifer*, the *Light Bearer*, in its demand for freedom and Self-Ownership of Motherhood, and for the Right of the Child to be Born Well, and thus help to bring the dawning of a brighter and happier day for mankind?

This appeal is made chiefly to women, to mothers, because woman is the chief sufferer under present laws and systems, and because woman as mother has much more to do with the creation of new human beings to take the place of the old, than has man as father.

But man as man has a responsibility in the matter, second only to that of woman, and the sooner he wakes to a sense of that responsibility the better it will be for his own selfish happiness and welfare, and for the happiness and progressive development of the race of which he is an integral part.

M. HARMAN.

APPENDIX.

It will be seen by those who have patiently read the pages of this booklet that the key-note therof is the power of prenatal impression in giving form and character to the unborn, and *because* of this power the overshadowing need that woman should be *free* and *self-owning*, so that she may choose her conditions, her time and helpers when she engages in the work of creating a new human being.

The lines quoted from Gerald Massey, on the title page, epitomize the message of this booklet to the reader, or, at least the entire utterance of Massey from which the lines are quoted would do so. "No woman has the right to part with the ownership and control of her own person," is one of the characteristic sayings of this champion of liberty and justice.

When woman awakes to a sense of her responsibility as race builder; when she fully realizes the tremendous truth that every thought of her mind, every emotion of her heart and soul, make their impress upon the mind, body and character of the embryo growing and developing beneath her heart, then, and not till then will she demand the reform, or rather the *destruction* and *rebuilding* of all our present unjust, inequitable, archaic and barbaric social, civil, political and religious institutions—including of course economics and the marital institution.

And when womanhood and motherhood demand these reforms, these reconstructions, *they will come*, and they will *not* come until woman so demands, and until she enforces her demand by *going on strike* against motherhood and against the relation that makes motherhood possible.

Wars of nations; wars of conquest, and of extension of

boundary lines, will continue so long as woman consents to be a breeder of soldiers, a breeder of food-for-powder, of slaves for civil and military rulers.

Economic wars, wars between employers and employed—strikes and lockouts—will continue so long as woman consents to be a breeder of wage-slaves. She will continue to be a breeder of slaves so long as she lacks the courage and the intelligence to demand and practicalize *self-ownership* of her person and the right to decide whether she will be a mother or not, and the right to demand the best possible conditions of ALL kinds—including choice of *fatherhood*—for the creation of new human beings.

TWO MORE INSTANCES.

Prenatal impression being the key-note of this booklet I am tempted to enforce the lessons already cited by a few in the same line, drawn from my own observation—some instances or proofs that came very near to me and mine, but on reflection will insert instead two more from the experience of Dr. Barrington Elliott, as given in his book, *Edeology*:

Ability and Amiability.—The two following cases occurred in my own experience. The first case is that of the bright, happy little girl of Mrs. M.—, and is given in her own words as she wrote it out for me:

"When Mrs. M.— became pregnant, she determined to insure for her child a cheerful, happy disposition. Knowing something of prenatal influence, and having a pretty strong will, she tried to prevent herself from ever being upset by anything. She strove with all her might to keep happy and cheerful. She read books of a pleasant, interesting nature, and having a fondness for music she indulged her taste extensively. So well did she succeed that not only is the child of a beautiful disposition, but also most talented, for she is naturally of a literary and musical bent of mind."

A Bright, Sunny Disposition.—The second case is that of a

child whose disposition is unequaled by that of any I have ever met with among the young or old. Although I knew the family well, I had never had much occasion to test the character of the children until in the autumn of 1890, when I was called to attend the two boys, who had scarlet fever of the most malignant type. I was in the house constantly during the day, and for ten nights, with the exception of a few hours, was there all the time. The difference in disposition of the two children was wonderful.

"The eldest boy, at that time eight years old, was quiet and even morose, while the younger was always bright and cheerful. It was so not only under ordinary circumstances, but under the most trying. Those who have ever had any experience with scarlet fever complicated with diphtheria know how extremely trying on the child is the attention that has to be given to the throat. Yet all the time that he was sick I never once knew him to complain, no matter what the ordeal he went through. Even at night, when he would have to be wakened up to have his throat attended to, he was cheerful and would say with a smile, 'Do you want to look at my throat, doctor?'

"On one occasion, when I remarked to his mother how unusual it was to see such a disposition in a child so young, she said, 'S— is always cheerful, no matter when I have had to wake him at night. He has always been good-natured; he is the sunshine of my life.' She continued and gave me the following history:

"When she was pregnant with her second child, six years previous to this time, an old friend whom she had not seen since they had been classmates, years before, paid her a visit, and a jolly time they had, as she expressed it. They went over the old times of their childhood days, and with this and the bright, witty stories and jokes of her friend, they were constantly in a state of merriment. The mother said, 'Even when we were not

together I used to laugh to myself over the stories R— would tell.'

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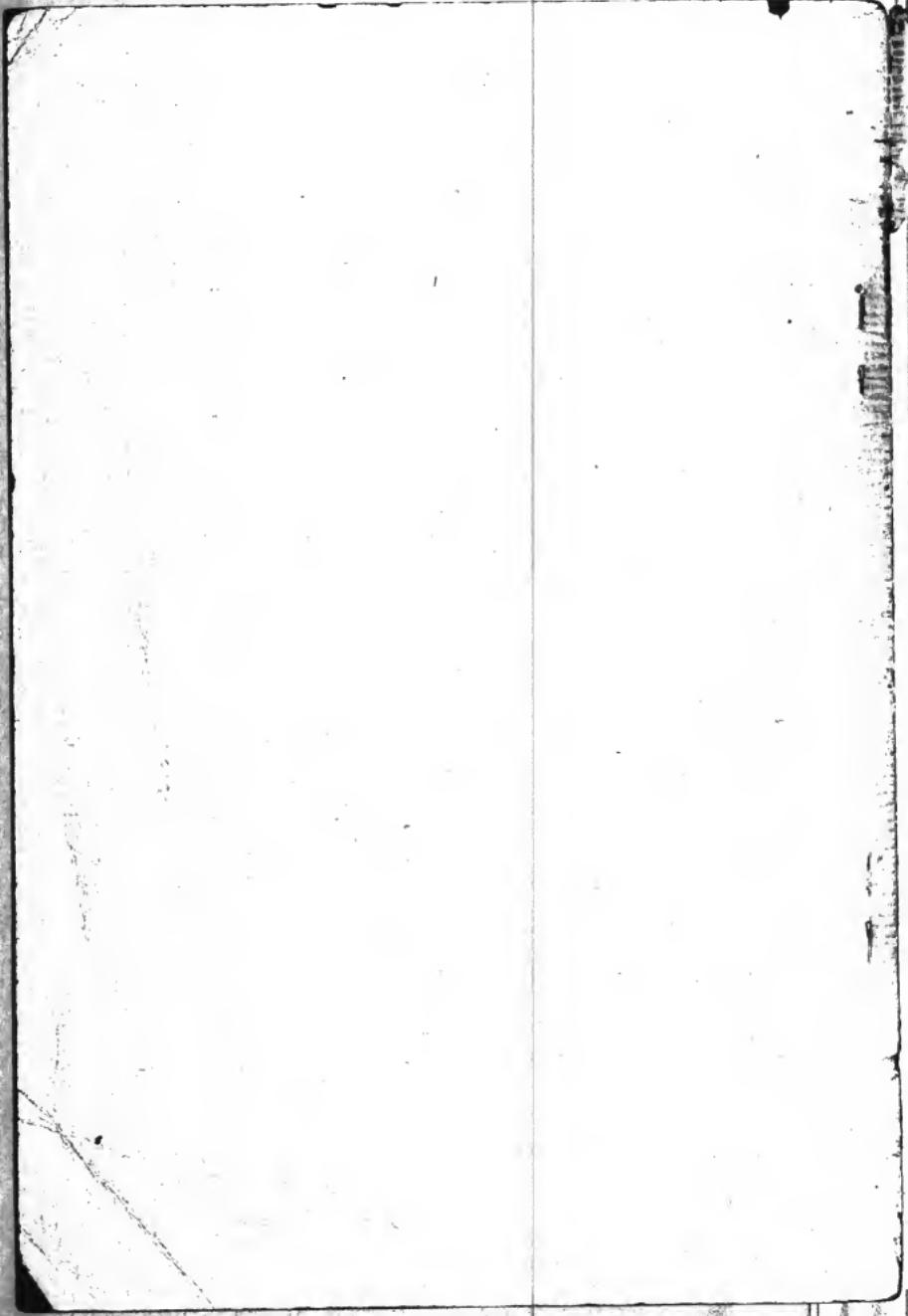
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